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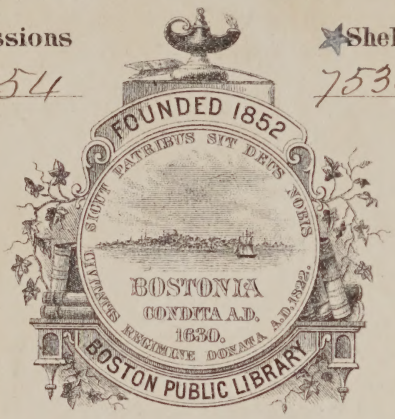


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# A SERMON

PREACHED AT THE PARISH CHURCH OF

*St. Andrew by the Wardrobe and St. Anne, Blackfriars,*

ON TUESDAY IN WHITSUN WEEK, JUNE 4, 1811,

BEFORE THE

## Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

ELEVENTH ANNIVERSARY.

BY THE REV. MELVILLE HORNE,
Late Chaplain to the Colony of Sierra Leone.

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# A SERMON.

PHIL. iv. 13.

*I can do all things, through Christ which strengtheneth me.*

ON such an occasion, and before such an auditory, it would ill become me to appear, without solicitude and godly fear. The comments which may be passed on the preacher are, indeed, of no moment, but the impression made by his sermon on the cause of Missions, is a consideration, which merits the most serious thought. He feels his need of a becoming confidence, no less than of a becoming modesty; and that confidence, which it is impossible he should find in himself, he derives from the dignity of his subject, from the character of this congregation, and from the promised aid of our Lord Jesus Christ: the Lord of all power and might!

The SUBJECT inspires confidence. I plead for millions, rational, immortal as yourselves; the meanest of whose souls is more prized by their Redeemer, than the fabric of this material system. By me they sue, not to be instructed in our European Arts, not to be freed from the iron bondage of the worldly oppressor, not to be admitted to the participation of the civil rights and liberties of Britons: no, my brethren, they sue for nobler things. By the tender mercies of Christ, by the blood of his cross, by the promises of truth, by the hope of the Gospel, they sue to be received into the peaceful Church of Jesus, to be associated in the privileges and honours of the Christian name; and in that inheritance in the heavens, incorruptible, undefiled,

and that fadeth not away, which is the Christian's lot. This they solicit, they demand, in the name of their Lord and ours; who hath *asked* and received *the heathen for his inheritance*, and *the uttermost parts of the earth for his possession.*

The CHARACTER OF THIS CONGREGATION inspires confidence. I see before me wealth, and learning, and talents: but I see, or think I see, their possessors, indifferent to these envied distinctions, anxious only to know Jesus Christ, and him crucified; and to spread the blessings of his kingdom, from shore to shore, from the rising to the setting sun. Their hearts and prayers are with the cause I plead; and they will receive with pleasure, as well as hear with attention, every thing which may be suggested to excite the spirit of missions, or which is calculated to direct their conduct.

And, if the SUBJECT and the AUDITORY inspire confidence, how much more the PROMISED AID OF HIM, whose I am, and whom I serve! I stand not here the servant of a man, however highly exalted: neither is it in the name of some unknown, superangelic creature, that we display the missionary banner; but in the name of the Lord of Hosts, the mighty God of Jacob, the living strength of Israel. Jesus, *the Word made flesh*, *Immanuel, God with us*, *the brightness of the Father's glory*, *and the express image of his person:* he, of whom it is written, *Let all the angels of God worship him;* and, *Let every man honour the Son, even as he honoureth the Father;* the hope, the life, and the salvation of the ends of the earth: in his name, who commands and inspires our labours, who crowns them with success and rewards them with immortality, we are bold to plead the Missionary Cause, and to anticipate the glory of the latter day. *We can*, and I trust we shall, *do all things*, *through Christ which strengtheneth us.*

On this subject, Brethren, we need not to be taught, but exhorted; not to be convinced, but persuaded. For I assume that we all know our duty, and have only to be prevailed upon to do it. We know that he, who dwelt among us in the form of a ser-

vant, was born a king; and that, in contemplation of his sufferings, he solaced his sorrows with this consideration, *When I am lifted up, I will draw all men to me.* In death, calm and unaltered, his closing eye was lighted up with the prospect of universal dominion: his expiring breath—*It is finished!* was the signal of victory over the god of this world, and of all its kingdoms. *Of his government, and of the increase of his kingdom, there shall be no end; for he must reign, until all enemies be put under his feet.*

The Prophets predicted the glory that should follow his sufferings, and the apostles were the honoured instruments of fulfilling their predictions. To both, it was given to see the visions of the Almighty, and to read the prophetic page, to the last syllable of recorded time. To us they have delineated all the fluctuations of his empire; and marked the period of the partial eclipses of the sun, moon, and stars, and when they shall shine forth again in unclouded splendour.

As laid down in their Chart of Prophecy, we have seen the false prophet rising from the Cave of Hira, and wasting the Eastern Churches with the Koran and the Sword. We have beheld the Euphratean Horsemen, going forth conquering and to conquer, until the Turkish Crescent waved over the city of Constantine. In the West, the desolations of the Church advanced with equal steps, though in a form more concealed and questionable. In the very Temple of God, did the Man of Sin arise; and a Christian Bishop presumed to convert Christ's spiritual empire into a kingdom of this world, and to usurp domination over its proudest potentates. But, in the darkest night of the Church, when error was made orthodox and sin sanctified as Christianity, a ray of light shone forth from the sanctuary, and partially dispelled the darkness. An obscure German Monk dared to be a Man, a Christian, and a Minister. With the invincible spirit of an Apostle, Martin Luther confronted a Synod of Princes; and braved both the authority of the imperial decrees, and the thunders of the Vatican. A large part of Europe heard his voice; and, in obedience to the divine command, came

out of Babylon, that Mother of Abominations. With our own eyes we have seen a man arise, who, having encircled his brows with the iron crown of Charlemagne, has torn the tiara from the head of the pretended Vicar of Christ; and has resumed the dominions bestowed upon him, by the ill-judged liberality of his great predecessor. While these wonderful transactions have passed in Europe, the Crescent, long declining from its splendour, visibly begins to wane; and the Temple of Mecca and the tutelary Demon of Mahomet shrink beneath the sword of the Wechabites.—While Rome boweth down, Mecca stoopeth!

From these signs in heaven and in earth, in the State and in the Church, it is visible to those who read them with a Christian eye, that some grand and universal change is taking place in religion and morals, worthy of the splendid and tremendous machinery, with which it is introduced. Of the nature of that change, we are informed by the sure word of prophecy. It is confessedly difficult, perhaps impossible, to ascertain with precision, the commencement and termination of the grand prophetic period of 1260 years, determined for the desolation of the sanctuary; but it is obvious, that that period has now nearly elapsed, and that the redemption of the Church draweth nigh. Faith and Hope already behold her coming up out of the wilderness, leaning on the bosom of her beloved, and glorious as an army with banners. They see the dispersed of Israel and Judah restored to the land of their fathers, and converted to the faith of that Messiah whom they so long rejected. They see the fulness of the Gentiles flowing to her, and the kingdoms of this world becoming the kingdoms of our God and of his Christ, until righteousness cover the earth, as the waters cover the great deep.

These happy presages, these lively expectations, seem to have obtained a general prevalence; and no where more, than in this favoured country. Our Bible Societies, our Missionary Associations, and the various Versions of the Scripture now making into the most prevalent languages of the East, are precious drops,

large and frequent, which precede plenteous rain, when the seasons of refreshing come from the presence of the Lord. The Angel, who is to preach the Everlasting Gospel to every tribe of man, is even now on the wing. The precursors of the evangelic army are already landed on the African and Asian shores, and call on us to follow, and to support the sacred banner of the cross. Inquiry and expectation are excited among the Eastern People; and we are assembled, this day, on the banks of the Thames, to animate each other to these peaceful wars, and to consider how we may best fulfil the hopes which we have excited.

How Missions shall be conducted with most effect, may well admit diversity of opinion; but, of the duty of engaging in them, among Christians, I presume there can be but one. We found our undertaking, not on the secret, but on the revealed will of God—to make his Son *the head of the heathen.* We justify it, not by the fallible deductions of reason, but by the explicit command of Christ—*Go, preach the Gospel to every creature.* We are encouraged to prosecute it, by the example of the Universal Church, which in no century of the Christian era, and under no discouragements, hath ever been prevailed on to relinquish the claims of her Lord, or wholly to desist from propagating his saving faith. Gratitude impels, humanity implores, justice commands, honour invites, and conscience approves the war. *Whatsoever things are lovely and of good report; if there be any virtue, and if there be any praise,* they all conspire to warm our hearts, and to strengthen our hands.

A cause so sacred, so truly Christian, taken up on principles of faith and reason, may well be expected to meet with general approbation and support. That it does meet with them is more than I dare affirm; much less, that that approbation is cordial and affectionate, and that support zealous and liberal—commensurate to the magnitude of its object, and the discouragements which it has to encounter. Alas! my Brethren, the spirit of missions has, as yet, but half warmed the bosom of the Church. That zeal, which prompts to personal exertions and

sacrifices, is not the characteristic of the day, nor of the Members of the Church of England. Long peace, and disuse of missionary arms, have chilled our blood. The trumpet sounds, and principle and shame compel us to the field. But our orders are loose and broken; our minds timid and irresolute. We talk of insurmountable obstacles—of privations intolerable,—and of sacrifices, which it is not justifiable for even religion to make: while pretenders to tenderness of conscience affect to tremble to think of the evils, which harmless Gentoos are to suffer from our intolerance; and profound politicians can discover in this pacific assembly, the seeds of future wars, and of a revolution which is to subvert the British Empire in the East. But is this the fearless enterprise of British Seamen, British Soldiers, British Merchants? Is this the unequivocal language of the votaries of avarice, of ambition, or of fame? Was it in this calculating spirit, that three obscure individuals sealed the fate of Peru, on the blessed body and blood of Christ? Had Arcot been defended, or the field of Plassey fought in this temper, where now were our Indian Empire? And is it in fear and irresolution, that Bonaparte stands in the midst of the earth, like an angel commissioned to destroy?

Well might our Blessed Master observe, that *the children of this world are wiser in their generation than the children of light.* With equal truth it may be said, that they have generally more zeal, more fortitude, more patience, and more perseverance. To exonerate ourselves from censure, we may lay what colours we please on the subject: at the same time, nothing but the anti-christian principles of sloth, fear, love of the world, and a distrust of the power and grace of Christ, could make us exaggerate, beyond all proportions of truth, discouragements, which are in themselves, indeed, as formidable as the world, the flesh, and the devil can render them; discouragements, however, which we can overcome, *through Christ which strengtheneth us.*

Doth unbelief ask, Who is sufficient for these things? The God whom we serve, the Creator, Upholder, and Governor of all worlds, in whose hands are all hearts, and whose pleasure is served by every varying event—He is ALL-SUFFICIENT. His

wisdom and power, his faithfulness and truth, will not be neutral witnesses of our patience of hope, and labour of love. The unsearchable riches of Christ, and his inexhaustible grace, are ALL-SUFFICIENT, to supply all our necessities. He will go forth with our hosts, marshal their orders, inflame their courage, himself lead the war, and scatter the alien armies. And, in the hands of the Divine Spirit, the evidence of the gospel is ALL-SUFFICIENT, to convince the most sceptical; the motives of the gospel ALL-SUFFICIENT, to subdue the most obdurate; and the sanctions of the gospel ALL-SUFFICIENT, to triumph over the most worldly, sensual, and ferocious. *Our* ALL-SUFFICIENCY *is of God: we can do all things through Christ, which strengtheneth us.*

Away, then, with the wretched cant of false humility—"We can do nothing." What, then! *Is the arm of the Lord shortened, that he cannot save?*—That he cannot do, in us, and by us, whatever he commands? Jesus of Nazareth did conquer the world, by men of like passions with ourselves; and he hath pledged himself, that he will conquer it again—conquer it more generally, more permanently, and more gloriously; and it may be, by instruments more contemptible than the blessed fishermen of Galilee, and by means less splendid than the miraculous gifts of the Holy Ghost. Then, the Church came down all glorious from heaven: now, she will be wonderfully raised up from the bosom of the earth.

Let then *the heathen rage, and the people imagine a vain thing. Let the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He, that sitteth in the heavens, shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy*

*possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces, like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they, that put their trust in him!* Fear we the success of this victorious kingdom? Or can we be ashamed of this King of Kings?

St. Paul combined with profound humility the most confident faith: *In his flesh there dwelled no good thing;* but, being strong in the spirit, he could *do all things, through Christ which strengthened him.* Say not, "Are we Apostles?"—We are CHRISTIANS. We are MINISTERS. As such, we have the same faith, the same Spirit, the same Father, and the same Lord, with the apostle. What was HE, which Christ did not make him? What did HE do, which Christ did not work in him and by him? Let us, then, follow him, as he followed Christ, and *be strong in the Lord, and in the power of his might.* We are not apostles, and, therefore, need not their credentials: our warfare, though similar, is not exactly the same: so far as we are called to tread in their steps, we may confidently rely on the same all-sufficient Lord. He will not send us on his warfare, at our own charges: nor can we say what may be done, until we make a fair trial. Men, who fill the earth with their fame, might have lived and died unknown, had not Providence set before them a bold career, and heaven or hell supplied them with motives to enter on it. What a theatre for truly grand achievements is now set before us, and who shall dare to say, that, *through Christ which strengtheneth us*, we cannot act our part with propriety, if not with success? Under God, man is much the creature of occasion, association, and circumstance. Great pursuits form great men; and, in this cause, there is every thing that can elevate the genius, and ameliorate the heart. *As our day is, so shall our strength be.* If we dare believe Christ's promises in Europe, we shall see the *lighting down of his arm*, in the ends of the world.

We dare not intrude into the province of the Head of the

Church. He will select his own instruments, qualify them for their work, and prosper their labours, how, and when, and in what measure he pleases. Nor will that *Faithful Witness* fail to make good every tittle of his engagements. The duty of this Association is neither to be ashamed of Missions, nor to despair of their success, nor to be fastidiously delicate in the exertion of its influence to promote them. Shame is disaffection; despair, disloyalty; and to be too nice, in the use of fair and honest means, a dereliction of the cross of Christ,—that standard, around which we should rally and unite all our efforts. To collect information by correspondence at home and abroad—to establish funds—to deliberate on every measure, which prudence can suggest—and above all, to diffuse the spirit of missions in every possible direction—comprises, perhaps, all we can do. This should be done with simplicity, humility, fear, trust, patience, and perseverance: and, while we thus act, be this our motto, *We can do all things, through Christ which strengtheneth us.*

The most immediate and most distressing of all our discouragements, is, the want of Missionaries. I was before bold to advance strong censure on this point; and I dare not retract it: but it is a justice which I owe to my honoured brethren of the gospel ministry, before I press the censure further, to observe, with respect to Missions, how differently they are circumstanced from the laity. The part allotted to the laity lies in a small compass: it is easy, and revolts none of the grand principles of human nature. Would each contribute his wealth, his prayers, his counsels, and his influence, according to the ability which God giveth, Missions would be nobly patronized; and yet, no individual would feel their pressure. Should the laity shrink from their duty, wholly or in part, their number and station in the church secure them, in some degree, from observation and reproach. Should their most zealous endeavours be frustrated, they have no personal suffering, shame, or responsibility. Indifferent spectators of those, who were jeopardizing their lives, they could not be. They would feel a generous interest, an affectionate sympathy, in the weal or wo of the soldiers of the cross; but,

after all, they would be spectators only, and not combatants in the war.

Far different is the part of the clergy. They are called to advance with the standard in the van, and to sustain the whole shock of battle. Every christian principle is brought to the severest test. Every affection of the heart must be laid on the cross. If they will do their duty, the son, the husband, the father, the friend, the man, perhaps, even the minister must be sacrificed. The Missionary can borrow no aid from avarice, ambition, or fame—principles, which work miracles in the world. It is not a temporary, but an everlasting adieu, which he must bid to his native soil, and all the fond charities which it contains: it is not a few protracted campaigns of danger, toil, or privation, which he is to endure: it is not even the glorious death of a martyr, (though this may be his lot) which only he is to encounter. To every principle of flesh and blood, he must die daily. His life is one martyrdom; and, with St. Paul, he must bear about, *in his body, the dying of the Lord Jesus.* Every active and passive virtue, the Hero and the Saint, must be called into habitual exercise. Universal temperance and self-denial—fervent zeal, tempered with the meekness of heavenly wisdom—restless activity, which thinks nothing done, while any thing remains undone; supported by invincible fortitude, and perfected by patient industry—and perseverance full of joyful hope—these graces combine to form the grand outline of the christian Missionary. His labours end only with his life; and that may terminate, he knows not where nor how—by land or sea—in the midst of a ferocious multitude, or alone, unsheltered, and without a friend to close his eyes.

And is this race of glory, to be run HASTILY, even by the best of men? Is it modest, is it humble, to be CANDIDATES for missionary arms, "sharp, massive, and refulgent," which claim the spirit and strength of a apostle to wield them? Ah! my friends, little do you know the fears and solicitudes, with which, under every possible advantage, we conduct the sacred ministry at home. Thousands of light men have, indeed, thrust themselves

into the ministry; but no one who knows what the CURE OF SOULS is, will undertake it, or continue in it when undertaken, unless a necessity be laid upon him, and he feels, *Wo be unto me, if I preach not the gospel!* Can you, then, wonder if the clergy be circumspect and deliberate; and if, before they become Missionaries, they require every evidence of which it is susceptible —that they have a mission from above, and some humble qualification to fulfil it? Shall they stake their all, in heaven and earth, and commit the honour of the church, before they be *fully persuaded in their own minds?*

Here, I fear, some will think I have forgotten my text, and the cause which I am to plead; and that I have painted the qualifications and labours of the Missionary, in colours by no means alluring; and will ask, " What motives can induce a sober man to engage in such a warfare, or what principles support him under it?"—And what motives influenced thy incarnation, O Son of God—influenced thee to be *a servant*, yea, a *worm and no man, a man of sorrows and acquainted with griefs?* What principles sustained thee, O Jesus of Nazareth, in the garden of Gethsemane, and on the accursed tree, when *thou didst tread the winepress alone, and of the people there was none with thee?* —Those motives, those principles, shall influence and sustain thee, thou Missionary man of God. *The love of Christ, which passeth knowledge*, shall *constrain* thee. The cross, the sacred cross, thy tree of life, thy hope, thy rejoicing, thy glory, shall kindle up in thy soul all the mind of Christ, and sustain thee with all the power of God. Thou canst do, canst suffer, canst conquer all things, *through Christ which strengtheneth thee.* Thy losses, thy crosses, thy sorrows, thy wife, thy children, thyself, thy *all are Christ's, and Christ is God's.* If in thee, the measure of his sufferings be filled up, in him shall thy joys be full; and he shall *anoint thee with the oil of gladness, above thy fellows.* He shall feed thee with hidden manna, which the world knoweth not; and, in thy heart, will he make rivers of living water to spring up and overflow. If thou suffer with him, thou shalt also reign with him. His heaven shall be thy heaven, and his God thy God. And *who shall separate thee from the love of Christ?*

*Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Beloved Brethren, if we look only on the outside of the Christian Missionary, we shall see no form nor comeliness in him. *His life may seem madness, and his death without honour.* But, if we look nearer into the inner man of the heart, we shall see this outcast of men *exceeding glad*, filled with *all consolation*, and *rejoicing with joy unspeakable, and full of glory.* Be his losses never so great, he accounts them as *nothing:* be his sufferings never so heavy, *he rejoices in tribulation:* he hugs his chain; sings midnight hymns of praise to Christ, in the dungeon and in the stocks; and, with the calmest reason, reckons that his *present light afflictions, which are but for a moment, are not worthy to be compared with that far, more exceeding, and eternal weight of glory, which shall be revealed.*

And are there in this place any—I would hope there are none!—who are disposed to turn with contempt from the Missionaries of the Cross?—men, who *hazard their lives for the sake of the Lord Jesus*, whose names are written in his book of life, and who shall hereafter rank among his martyrs and confessors!—They sink not under your contempt, nor value any thing which you may possess! They feel that ample fortunes, splendid establishments, personal or hereditary honours, garters and mitres, without the love of Christ, are nothing, worse than nothing—straws, which float on the stream—vain decorations, which cover the cheerless mansions of the dead! But are there here any such as I have supposed?—Let them take home with them one word of St. Paul, which I pray God that they may ponder in their hearts—*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha!*

To you, my Christian Brethren, I return; and to your hearts I appeal, whether I have not done some humble justice to the Missionary Character, and exhibited its luminous, as well as its dark side? Can, then, your time, your money, your influence in society, be better employed, than in discovering such characters, cherishing their pious ardour, and forwarding them to the stations whither their high destinies call them? Whatever coldness I impute to the clergy, as well as to the Laity, yet such characters there certainly are among them, and possibly more than we suppose. Then patiently persevere in well doing, and you shall discover them, and bring them to the places, where they ought to stand. For it cannot be, that, in the Nineteenth Century, and in the first of the reformed Churches,—while God's judgments are abroad in the earth, while illustrious prophecies are accomplishing; while the Church is raising her languid head, and while the pious Laity are calling loudly for Missionaries—it cannot be, that the clergy alone should remain cold and supine. Not so the Great Shepherd slumbered! Not so did he charge the Apostolic Shepherds—*feed my sheep—feed my lambs.* Not so did the noble Paul watch over his Philippians, on the service of whose faith he was willing to be offered up. Not so our Cranmers, Ridleys, Latimers, and Hoopers quenched the violence of fire.

What avail, my Reverend Brethren, the doctrinal purity of our articles, the christian spirit of our Liturgy and Services, and the apostolic gravity of our Homilies, unless they be embodied in the Clergy, and endued with life and action? However excellent, they are not a LIVING CHURCH. We must support them, and not they us. They cannot, of themselves, endure the fiery ordeal of our times. From the external enemies of our Church, we have nothing to fear: for *who, or what shall harm us, if we be followers of that which is good?* But it is from ourselves, that we have every thing to apprehend. A Laodicean temper and secular life, personal neglect of the great salvation, and negligence in the discharge of our ministerial office, these are the mystic fingers of that invisible hand, which writes in legible characters, *Ye are weighed in the balances, and are found*

*wanting*. In respect of Missions, and of every thing else in which we fail, let us then rouse; and redeem our Church from ruin, and ourselves from shame. Let us prove to the world, that the cause of Christ is dear to us; and that we have nobler motives of preference to our Church, than those of ease, honour, and emolument.

By the *meekness and gentleness* of Christ, I beseech you, Brethren, forgive this my boldness toward you; and do me the justice to believe, that I hope better things of you, though I thus speak. You will arise, and nobly redeem your own honour, and that of our venerable Church; and, in this confidence, the meanest of her sons addresses to you the word of exhortation.—The eyes of England are fixed upon you. To you, Asia and Africa stretch forth their hands. From you, they demand their portion of the inheritance under the New Testament, of which you are the Trustees and administrators. To you the Church looks for the confirmation of her best hopes, and the prophecies for their most glorious accomplishment. Your Baptismal Vow binds you to take a part with the zealous Laity; and your Ordination to the Sacred Office is your glorious prerogative to be leaders of the war. *How beautiful are their feet on the mountains, who publish glad tidings of peace: who say unto Zion, Behold thy God!*

Do you still hesitate? Go to Mount Tabor, and contemplate the glory of your Immanuel, as of the *Only Begotten of the Father, full of grace and truth*. Behold, in Gethsemane, the Son of Man, prostrate on the earth—inexpressible anguish forcing from his person a preternatural and bloody sweat—thrice deprecating the cup of sorrow, and then meekly drinking it to the dregs! Place yourself beneath his Cross. Mark the sorrows of the Friend and Mother of your Lord. Hear the savage shouts of the infuriate populace; and the brutal insults of the priests and rulers. Behold *the Lamb slain from the foundation of the world: the Lamb of God that taketh away its sins*. Look into his heart, and read there love unutterable: *Glory to God in the highest: peace and good-will to man*. Listen to his dying pardons,

blessings, and prayers. Drink in his last breath, *It is finished!* while earth trembles, heaven mourns, rocks rend, the sun refuses to shine, and nature groans.—Say, is this thy Master, thy Saviour, thy God? Do thy eternal hopes hang with him on the cross? And dost thou expect to see him again in glory, and that he will say unto thee, *Well done, good and faithful servant, enter thou into the joy of thy Lord?* And will not such matchless love constrain us to forsake all, to take up our cross, and to follow him?—will it not constrain us to say, "Lord, we are thine by every sacred tie. Appoint to us our work, and the bounds of our habitation. All countries and climates are alike: life and death are equal: only let us live and die for thee?"

Such meditations as these, my Brethren, frequent and brought home to the heart, familiarized and wrought by the Holy Spirit into the temper of our minds, would spread the Spirit of Missions far and wide, among the Clergy and Laity. Our very women would catch the sacred fire, and glory in the warfare of the cross.—Christian Matrons! from whose endeared and endearing lips, we first heard of the wondrous Babe of Bethlehem, and were taught to bend our knee to Jesus—ye, who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? "I am weary," said the ambitious Cornelia, "of being called Scipio's Daughter. Do something, my sons, to style me the Mother of the Gracchi." And what more laudable ambition can inspire you, than a desire to be the Mothers of the Missionaries, Confessors, and Martyrs of Jesus? Generations unborn shall call you blessed. The Churches of Asia and Africa, when they make grateful mention of their founders, will say, *Blessed be the wombs which bare them, and the breasts which they have sucked!* Ye Wives also of the Clergy, let it not be said, that, while ye love the milder virtues of the Man, ye are incapable of alliance with the grandeur of the Minister. The Wives of Christian Soldiers should learn to rejoice at the sound of the battle. Rouse then the slumbering courage of your soldiers to the field; and think no place so safe, so honoured, as the camp of Jesus. Tell the missionary story to your little ones, until their young hearts burn; and, in the spirit of those inno-

cents who shouted Hosanna to their lowly King, they cry, "shall not we also be the Missionaries of Jesus Christ?"

And what, I beseech you, Brethren, is the Spirit of Missions, but the Spirit of Christianity operating in its divinest energies, and closely treading in the steps of our Lord and of his Apostles? Be it then the peculiar concern of this Association to fan and spread this hallowed flame. From the pulpit and from the press, again and again, let the subject be brought before the Church and her Ministers, under every possible form. Call forth our ablest pens and warmest hearts. Be the temperaments of men hot or cold; whether their heads or hearts must be assailed; only let them be Christian and they will be won to our cause. For what honest mind can withstand the consolidated force of scripture and reason, with which it may be urged? or what feeling heart resist the bursts of sacred elocution which it inspires? We need only to be brought into contact with it, and we must catch its spirit. Nothing CHRISTIAN can sustain so strong and bright a flame.

What should affright us from this war? It is not the voice of the martial Godfrey, which calls us to slaughter; but that of the Good Shepherd, who invites us to attend his steps, while he folds his sheep among the Gentiles; when we shall all be *one fold, under one Shepherd.* It is not for the land of malediction, stained with his innocent blood, and the sepulchre in which he reposed for a night, that we contend; but for his spiritual, saving, and universal reign. We carry not war, but peace in our arms. No trumpet shall sound, but that of the jubilee; no sword be drawn, but that of the Spirit; no blood shed, but that of joyful martyrs. And if, in defiance of religion, reason, and policy, the rude eloquence of Peter of Amiens armed the nations of the West, and precipitated Europe on the head of Asia, shall we despair of a Crusade to save and bless mankind, and which is sanctioned by EVERY PRINCIPLE OF UNDEFILED RELIGION, SOBER REASON, AND SOUND POLICY? Then, great Emperors and Kings, illustrious Princes, mitred Prelates, and all Orders of Men, took the Cross; and why should they refuse it now?

Superstition has had its day, and a dreadful one it was. The day of Atheism, miscalled the Age of Reason, has succeeded, and bleeding nations display its trophies. It is time for the day of Religion to take place; and for the wearied creature to rest, in the peaceful and pacific kingdom of the Son of God.

From the Reformation, the Bishops of Rome have exerted all their influence in Missions; and what they did effect, evinces what may be done by a purer religion. The FAITHFUL, CATHOLIC, and CHRISTIAN Kings of Portugal, Spain, and France have endeavoured to merit those titles, by their powerful patronage of Missions. All orders of the Roman Priesthood have vied with one another in missionary zeal. They have submitted to every privation and hardship: they have shunned no danger; and have been nobly prodigal of life. The Princes of Denmark have thought themselves honoured, in extending HIS kingdom, *by whom kings reign.* Even the Commercial States of Holland, and other Protestant Powers, have done honour to our Holy Religion. But, in England, so far as Missions are concerned, till of late, we have hardly assumed the aspect of a Christian Country: we have neither treated religion as a THING DIVINE, nor deigned to use it as an instrument of state. Yet, to the influence of religion is Europe indebted for her superiority over the other continents. Religion saved her in the fall of the Roman Empire, and vanquished all the northern conquerors. In the middle ages, Christian Kings trembled before the pagan Dane, Norman, Saxon, and Hungarian. By cession of territory, by the marriage of their daughters, and even by the sword, they propagated the religion of Jesus, as an instrument of state; as the ONLY BOND, which could bind those faithless barbarians. To whatever censures their conduct is open, they knew, at least, the value of religion, as connected with the temporal welfare of mankind, and did not treat it with the superlative contempt which we have done. The influence of religion withdrawn, every malevolent demon hath ravaged the continent. At this hour, religion, PROTESTANT RELIGION, is the bulwark, shield, sword, and glory of Britain; and if Providence has placed under her dominion the provinces of the distant East, it is hard to say

for what purpose, worthy of the Judge of all the Earth, it is done, unless it be, that we may impart to them the blessed religion of Jesus. They, and the poor slaves in the West Indies, are now our fellow-subjects as well as our fellow-creatures; and, if we continue to despise them as brute beasts who have no souls to be saved, and persist to intercept the blood-bought bounties of our God, they will have a great and terrible avenger, who will respect no dignities in the Church or State, and who will call the MOST SERIOUS CLERGY TO THE MOST SERIOUS ACCOUNT; for WE *know our Master's will, and we approve it, and yet we do it not.*

I repeat, we have not assumed the aspect of a Christian Country. Of all our English Kings, not one has stood forth as the Leader and Patron of any National Attempt to propagate through the Heathen World that faith, of which they all claim, and not without justice, to be the Defenders. I state the fact, but my censure falls rather on those who should suggest this duty to the Throne, than on the Throne itself: for I will not believe, until it be proved, that there has lived, or lives, a Prince of the House of Brunswick, in particular, who would withhold his princely aid from the kingdom of his God.*

Neither are our hopes less firmly founded on the British Senate. The care of religion, they deem not beneath the dignity of their legislative wisdom. The residence of the Clergy, the amelioration of their humble stipends, the support even of a Roman College, the different claims of English Dissenters and Irish Catholics, have all, in their turns, come before them, and have been discussed with calmness and dignity. By that August Assembly, the chain of Africa has been broken, and their country exonerated from a load of blood. And if these comparative-

* The first Sovereign, indeed, of this illustrious family who sat on our throne, patronized the first Protestant Mission in India, and encouraged the Missionaries by his letters: (See Buchanan on an Ecclesiastical Establishment for British India, pp. 71—74.) but my remark applies to a NATIONAL ATTEMPT—such as might be justly expected from an enlightened Christian Country.

ly minor points have been respected, surely they will lend a patient ear to our Common Christianity—the dearest interests of mankind—the ardent prayers and joyful hopes of the Universal Church—the dear-bought purchase of our Redeemer's blood—the cause for which the wisdom, goodness, and power of the Eternal Majesty at first created, and still supports the universe.

The Throne, the Senate, is not dead, but *sleepeth*. The voice, that is to wake their Christian Virtue, must proceed from the Altar. And whither should we look, but to you, ye Venerable Men, whom the pleasure of your Sovereign, and the Providence of Heaven, have exalted to be "Fathers in God," and the great Luminaries of the Church of England?—Ye are our greatest—be ye our best. To you it is given, to approach the throne of Majesty; and, without offence, to admonish kings. To you it is given to raise your voices among the Princes of Britain, and to plead for your Saviour and your God. Raise then your pastoral voices, and all the Clergy shall hear. Lead—and your obedient sons will follow: command—and they will obey. To your wisdom and piety we commend the most momentous cause, ever brought before a British King and Parliament: and may He, whose ambassadors ye are, bow before you the hearts of the Sovereign and of the Senate, and make them all to arise to build the House of their God!

I am not ignorant, that, a century ago, the respectable "Society for Promoting Christian Knowledge," were the first to assert the Missionary Cause; that, under their auspices and at their expense, was published the first Oriental Version of the Scriptures; that the Lutheran Ministers employed in their Missions have been pious, wise, and indefatigable; that Schwartz has left behind him an apostolic name; that the effects of these Missions have been equal, perhaps superior, to what has been done by all the rest of Europe, in that period of time; and that they still continue their labours in India. All this they have done under great disadvantages and with slender funds; when their countrymen, in general, viewed the subject with lifeless

apathy, and, for this, they merit the gratitude of the Church. But though it should be granted, that they have done all which existing circumstances would permit, yet ALL will not invalidate my censures. Nothing has been done by authority—nothing worthy of England—nothing adequate to the object—nothing by the English Clergy! What has been done for a century, proves the absolute necessity of calling all our forces into the field, and rousing the whole Church, Clergy and Laity, to strain every nerve of exertion. Inveterate prejudices yield only to time. Missions, at first treated as wild and romantic, begin now to be considered feasible, as well as laudable: and, in a few years, I trust, they will be thought the necessary result of SOBER Christianity; and that they who refuse to concur in them, have virtually *denied the faith, and are worse than Infidels.*

The trumpet of the Millennial Jubilee is, at last, heard among the thousands of Israel, and will soon fill all the tents of Jacob. Serious Christians of all denominations are espousing the Cause of Missions, and anxious to *prepare the way of the Lord.* Among others, this Association of attached Members of the Church of England is not ashamed to claim an interest in the Son of David. But, sorry am I to say, that the Clergy, and the Clergy alone, decline the Cross. We claim the palm—oh, why will we not deserve it? In the midst of judgment and mercy, while war shakes our coasts, shall we recline indolently under our vine and fig-tree; and bid our Lord extend his kingdom, how and by whom he will? In comparison of this, defeat itself were victory. The Church, while lamenting their defeat, would magnanimously console her vanquished Missionaries; and would renew the war with redoubled zeal and better hopes. But, when not ONE Clergyman will arm in the cause of his Redeemer, what is to be said? The fact is, I believe, unparalleled in the annals of the Church. That it is a fact, I appeal to this Association, and ask, "Have you, my honoured Brethren, in Africa, or in the East, one English Clergyman, who serves AS A MISSIONARY?" From such a spirit, little is to be hoped; and if, as I said before, I confidently expect the Clergy will redeem their honour, it is not the language of eulogy that is to rouse them.

The Cause of Missions must be pleaded with a boldness, which knows no fear nor compromise; and in this spirit only, *we can do all things, through Christ which strengtheneth us.*

Still, this Society is undiscouraged; and despairs neither of Missions, nor of the cooperation of the Clergy. They patiently wait the salvation of God; and, in the meanwhile, avail themselves of such instruments as he supplies. A small number of pious foreigners, Lutheran Clergy, are now engaged in their Missions. But, highly as we are obliged to them, highly as we respect them, and most cordially as we accept their godly services, my duty this day obliges to say, that the flower of the Lutheran Clergy cannot promote our cause like those of our own establishment. Their persons, characters, and connexions are necessarily unknown; and cannot excite that lively interest and emulation, with which we should view the labours of our own Clergy. Independently of the disgraceful confession, that we have not piety to conduct our own Missions, should they be permitted once to flow in a foreign channel, we damp the Spirit of Missions, and destroy the vital sap that should feed them: for the Clergy will feel themselves discharged from the war; and, instead of our spirit and resources increasing with success and the demand for greater exertions, we shall soon relapse into our former apathy. Not only our honour, but our zeal and success, depend on our employing our own countrymen, AS MUCH AS WE CAN. The God of Truth will not impute to the English Clergy, the services of pious foreigners. Our own work can be best done by our own hands.

The Annual Sermons and Reports of this Society are loud calls on the Clergy. Every thing passes before our eyes, which can provoke us to jealousy. We hear, we see: yet the greater part cares not for these things; and they who do, content with affording pecuniary aid, withhold unanimously their personal service. Have Carey and his Baptists had more forgiven than we, that they should love more? Have the fervent Methodists and patient Moravians been extortionate publicans, that they should expend their all, in a cause which we decline? Have our Inde-

pendent and Lutheran Brethren persecuted the Church, that they should be now so much more zealous, in propagating the faith they once destroyed? Would a British Army, fed, clothed, honoured, and rewarded by their Sovereign, stand inactive, and see brave allies bleeding in their battles, and the fate of their country suspended on a foreign sword? The Great Dictator once brought to reason a refractory legion by a word—"Citizens! depart." And fear we not the anger of our Immortal Sovereign, who now smiteth through kings—subverteth thrones, altars, and kingdoms—breaketh the arm of the mighty—maketh foolish the wisdom of counsellors—trampleth on the necks of prelates; and sendeth to us the Gallican Clergy, to tell us, that *it is a fearful thing to fall into the hands of the Living God?*

An opinion seems to prevail, that our meanest Ministers are fittest for Missionaries, and that our best and greatest are superior to the office. This opinion, I conceive, is arrogant and contemptuous; as pregnant with mischiefs, as unfounded in truth. Surely we can better spare one or two great men, than millions of wretched Heathens can dispense with their services. An able General is worth half his army; an apostolic Bishop half his Clergy. On great men the Almighty suspends, sometimes, the fate of Churches and Nations; and this is a crisis in our affairs, which seems to call for the services of no common characters. The meanest of our Missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance are qualifications ESSENTIAL to the Missionary. Without these, he never can succeed. Zeal, disinterestedness, talents, elocution, will not avail without their firm support. How few, even of good men, combine a large proportion of these solid qualities! Blunt must be that tool, which receives not an edge from incessant sharpening; barren the soil, which derives not fertility from patient cultivation. Men, thus diligent in the noblest business, cannot be mean men; nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace, and honour will attend all their steps. They are the men whom we want. They

have the qualifications of Missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our Missionary every endowment of nature and every improvement of education, nothing will be superfluous. We will despise no man: we will flatter no man. It was to no inferior, nor even ruling Angel, that God committed the work of our salvation. It was delegated to his own dear Son, and *it pleased the Father*, not to spare, *but to bruise him;* to subject him to every suffering and indignity, that none might claim exemption, from the peasant to the prince. In his hand the weakest instrument shall be strong, and the noblest derive dignity from his meanest service. The Master Builders of the Sanctuary must be no common artists. *Bezaleel and Aholiab, in whose hearts is the Spirit of God, in wisdom, in understanding, and in knowledge; to know how to work all manner of work for the Sanctuary*, must build it. When on earth, the generous St. Paul could not brook to *build on another man's foundation;* or to *boast of things made ready to his hand in another's line of service.* Could he be permitted to aid the labours of the Church from heaven, what could we offer him but this deserted standard, and request him to lead us to Delhi, to Ispahan, and Mecca?

Preeminent as the Episcopal Order is now, the Apostles and Evangelists claimed the glorious work of Missions, as their own. It was the post of danger, suffering, and labour; and, therefore, the post of honour. So it is now. Mean is the man, who thinks it mean. The office has sunk in estimation, because we are too little to assert its dignity; but when that day shall come—and come it will—when God shall again pour out his Spirit from on high, then we shall learn war, and know how to use missionary arms. The sword is nothing, without the hand that wields it. The glorious Gospel itself may be made a mere neutral thing. We have the sword of St. Paul, the sword of God, into whose ethereal temper the Holy Ghost has wrought all the truth and wisdom, all the grace and power of God. On its double edge are life and death. All the idols of the East and South are destined to fall before its insufferable brightness. But

where is the hand to grasp it? Burning Seraphim would glory to use this immortal weapon: but it may not be. It is the gift of Christ to the Church; and it is to be used only by conscious imbecility, through faith in the Lord of the Sword, that all the excellency of the weapon and of the faith that uses it, may be ascribed to God alone.

Ye Leaders of the Armies of the Living God, dare ye, *through Christ which strengtheneth you*, receive this sword, and war with it against those fallen angels, who have usurped dominion in Africa and in the East, and opposed their bloody altars and filthy mysteries to the God whom ye serve? We offer you the first honours of the Church:—your Master's *cup*, his *baptism*, the *fellowship of his sufferings:* a conformity to his life, who *had not where to lay his head;* and a conformity to his death, who expired on a cross. What more can you covet, than to fight conspicuous on the sharpest edge of war, under the immediate eye of the Captain of your Salvation, and sheltered under his arm, until you die at his feet, and, it may be, have your pale brows graced with a martyr's crown? Is not this the consummation of all Christian ambition?—enough to satiate the infinite hirst of glory, which Christ excites in the Soldiers of the Cross? In comparison of this, how poor is it, to fall, like Nelson, in the arms of Victory—covered with stars, and laurels, and honourable wounds; and to be embalmed with a nation's tears!

Hear the gracious declarations of your Lord: *Verily I say unto you, that ye, who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive a hundred fold, and shall inherit eternal life. And whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.* Brother!—Sister!—Mother!—what words of grace are these! If felt aright the Church would never want missionaries or martyrs.

It may be thought that I am soliciting the migration of the Clergy. Far from it. One in a hundred might supply our wants a hundred years hence. Would God we had twenty! would God we had ten, worthy of the fame of the Church of England! whose wisdom might direct, whose courage might animate, and whose influence might serve as a centre of union to the pious youth from our colleges, who would soon resort to our standard, when conducted by such leaders. A College in the East for Religion and the Oriental Languages, under their auspices, might one day rival the famed Alexandrian School; and produce even native students to vie with its most renowned worthies.

For, next to the difficulty of obtaining Missionaries is that of giving effect to their labours, by affording every facility, for the acquisition of the native tongues. To relinquish our connexions at home requires a painful effort; but, when that effort is made, the ties which hold us shall yield to it, as threads consumed by fire. At personal hardship and inconvenience, the Christian will smile. The care and provision of our wives and orphans touch the tenderest chords of nature: the hero feels as a man, and the saint is not ashamed to be so: but the pang, though sharp, is transient: these loved pledges we bequeath to the Church, and Jesus will place them under the care of some Beloved Disciple. Glorious martyrdom is thrown so far into the back ground of the Missionary Picture, that it is hardly to be seen; and, if seen at all, it will, I trust, be viewed as the crown of honourable love and approved service. But, for adults again to go to school; for ministers to lay aside their Bibles for grammars; to devote their prime of life, which they would think best improved in the delightful labours of the pulpit, to the painful acquirement of languages; and perhaps, to fall victims to disease, before they have well entered on their Missions—these are, indeed, discouraging considerations. So much so, that some good men despair of any success worthy of our efforts, unless the Gift of Tongues were revived in the Church. To this objection our reply is simple and obvious—*The king's business requireth haste.* We have no alternative but to obey, and to leave the issue with God. Ju-

dah and Israel shall be gathered. The fulness of the Gentiles shall be brought in. All this shall be done. *The zeal of the Lord of Hosts shall perform this.* But, whether this be effected, by ordinary or extraordinary means, is of no importance. Miracles are great things to little man; nothing to the glorious God. T him they cannot be necessary; and therefore not to us. For *we can do all things, through Christ which strengtheneth us.* Nevertheless, that assistance, which we cannot command from the extraordinary gifts of the Spirit, we ought the more solicitously to implore from the succours of his grace. If we cannot speak with tongues, we ought, at least, carefully to provide every means to facilitate the study of languages; and should avail ourselves, in its utmost extent, of the advantages of the press.

To produce those strenuous exertions, necessary to the end which we would obtain, we must be raised and fired, by near views of the glory of the latter day. To faith, as to the God whom she serves, *a thousand years are as one day.* Nevertheless, let us not indulge illusive hopes of immediate and splendid success. As yet we are only exploring the perils of the Desert, and not entering on the Land of Promise. We may expect a night, long, dark, and perhaps tempestuous; and should be prepared to toil patiently at the oar, in sure and certain hope of a bright morning, when our Master shall come to us walking on the waters, and our weather-beaten bark shall rest in a secure haven.

One word more, my Brethren. Let nothing which I have said be construed as tending to insinuate that ALL Ministers who decline a personal engagement in Missions, are therefore indifferent to their success. God forbid! VERY FEW of us can be called to that service. SOME of us certainly are; and, as it is impossible to say, who are the disobedient prophets, who resist the Holy Ghost, censures, particular in their application, must be conveyed in general terms. But certain I am, that many hoary veterans would gladly renew their youth, to reap the harvest of so rich a field. Many young soldiers are ardent to engage; but modesty and inexperience withhold them. Not for them-

selves, but for the ark of God, they fear: and, when their Pentecost chall fully come, they will go forth, as Christ's joyful witnesses. Above all, let none, whose zeal shall engage them first to take the cross, fondly imagine, that THEY only dare to meet the alien Foe. They may be assured that they will leave behind them many more pious than themselves; and whose faithful prayers, under the blessing of God, will be the surest pledges of their own success. If a righteous indignation, to see the armies of the Living God defied by the proud and sanguinary demons of the Gentiles, embolden them to advance to the perilous encounter, let it be in the modest spirit of David, who trusted not in his sling and stone, but in that God whose soldier he was. In this spirit, they may well disregard the malice of envious brethren, who say, *We know your pride, and the naughtiness of your hearts.* For *is there not an* imperious *cause*, why striplings should seek to fight, when neither brave Jonathan draws the sword, nor warlike Abner lifts the spear?

Go forth, then, ye Soldiers of the Cross; and may the God whom ye serve go forth with you, and *teach your hands to war and your fingers to fight!* Rejoice in your high and holy calling; and, in the grateful and humble triumph of your souls, say, *Unto us, who are less than the least of all saints, is this grace given, that we should preach among the Gentiles, the unsearchable riches of Christ.*

Now unto the King eternal, immortal, invisible, the only wise God, be praise, power, and dominion in the Church, throughout all ages. Amen!

# TWO SERMONS,

DELIVERED

IN

THE PRESBYTERIAN CHURCH IN THE CITY OF ALBANY,

ON THURSDAY, SEPT. 8, 1808;

*BEING THE DAY RECOMMENDED*

BY

## THE GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES,

FOR

## FASTING, HUMILIATION AND PRAYER.

BY JOHN B. ROMEYN, A. M.

I believed, therefore have I spoken.
Ps. 116, 10.

ALBANY:
PUBLISHED BY BACKUS & WHITING, NO. 45, STATE-STREET.
*William Tucker, Printer.*
1808.

At a joint meeting of the members of the Session and Corporation of the Presbyterian Church in Albany, 24th Sept. 1808.

WHEREAS a considerable number of persons who attended divine worship in this Church, on the day last appointed by the General Assembly of our Church, to be observed as a day of Humiliation, Fasting and Prayer, have expressed their wishes that application should be made to the Rev. Mr. *Romeyn*, for a copy of the Sermons preached by him, on that day, for publication—Thereupon,

*Resolved*, That Doct. *Willard* and Mr. *Beers*, be a committee to request the Rev. John B. Romeyn to furnish a copy of his Sermons, preached on the last fast day, for publication; and, that the said committee cause the same to be published, in such a way as they may think proper.

ABRAHAM EIGHTS, *Moderator.*

PETER BOYD, *Clerk.*

# ADVERTISEMENT.

THE following Sermons do not appear in print, exactly as they were delivered. Indeed they could not; for a part of the second was not written at full length. No material alteration has, however, been made, either in the arrangement or sentiments. The latter, for the sake of perspicuity, have been enlarged in some parts. Could the author have finished his original design, he would have preached three discourses on the subject, but his health would not permit. This has rendered, in the publication of the two, an Appendix necessary, as well for the more full illustration of his sentiments, as for the quotation of his authorities. From several writers he has made large extracts for the sake of such of his readers as might not have them, or could not readily obtain them.

To the despisers of Prophecy, if any such should be tempted to turn over these pages, he is aware that what is advanced on this subject will appear ridiculous. To them, however, he would say, as Sir Isaac Newton did of Christianity to the celebrated Dr. Hally, the astronomer, who was an infidel: "You should not talk of PROPHECY, for you have not studied it. I have, and I am certain you know nothing of the matter."

Some who reverence prophecy are disposed to discourage every attempt to apply it to the times in which we live. Such may, perhaps, consider the present one, rash and unwarrantable; but they would do well to bear in mind what Bishop Hurd says on this very point:—"It being then necessary that prophecy should, from the first, convey some light to us, and

time having now very much increased that light, it follows that men may, excuseably, employ themselves in studying and contemplating even unfulfilled prophecies. They may conjecture, modestly, of points which time has not yet revealed; but they should in no case pronounce confidently, or decide dogmatically upon them. It seems, therefore, to be going too far to pass an indiscriminate censure on all those who have proposed their thoughts on the sense of prophecies not yet completed, though it be ever so clear that a wrong construction has been made of them."*

The description given of the Catholic Church, and the expressions used concerning her members, will, no doubt by many, be considered as illiberal, and the effusions of mere bigotry. The author, however, disclaims the charge totally. He has said NO MORE than what the best informed and most pious Protestant writers have advanced at different times since the reformation, and what the conduct of the Roman Catholics, at different times, completely proves. This will be seen in the Appendix.

The conjectures started concerning the revival of popery, and other subjects connected with it, may prove, in the issue, erroneous. The moral and religious truths, however, advanced and enforced, are those of the Gospel of Jesus Christ, and deserve serious consideration in the present awful crisis.

The Sermons, such as they are, would not have seen the light, had it not been that the author is on the eve of leaving a congregation to which he feels warmly attached. Under such circumstances, the

* Hurd on Prophecy, Vol. 2, p. 70. 5th ed.

request made for publication, could not well be declined by him. To this congregation he inscribes these Sermons, as a small memorial of his respect and affection. He wishes it was one of more durable materials, for he has not the vanity to imagine this production will survive the moment which gave it birth. But, whatever may be its fate, whilst his heart beats, he will ever sympathize with the people to whom it is addressed, in all the varieties of their state, and warmly remember them in prayer to that glorious and holy being, who is their God and his God—their Father and his Father.

*Albany, October 4th*, 1808.

# SERMON I.

ISAIAH xxvi. 20—21:

Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself, as it were for a little moment, until the indignation be overpast: for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain.

THE government of God soothes the distress of all believers, and excites hope in their bosoms under the heaviest calamities. His throne is their refuge to which they fly in every dark season, secure of protection and assistance. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground,"* but both happen by his appointment and are under his direction. He doeth all his pleasure in the armies of Heaven and among the inhabitants of the earth, as Lord God Omnipotent, whose hand none can stay, and to whom none can say, what doest thou.† For this, the earth is called upon by the psalmist to rejoice, and the multitude of isles to be glad thereof.‡ His administration, though it may often appear exceptionable to our limited views, is worthy of himself. It is like his nature, holy, just and good; void of defect—yea of the shadow of defect.

Over his church he exercises especial care, and to the promotion of her interest he bends the various movements of men and dispensations of his providence. Not but that he suffers her to be persecuted,

* Job v. 6. † Dan. iv. 35. ‡ Ps. xcvii. 1.

and to undergo heavy calamities. From these, however, he eventually extricates her; supporting her under them whilst they last, and enabling her to profit by them when they are over. On her enemies he looks with holy displeasure, and for their wickedness he will visit them most awfully. He may bear with them a while—permit them to oppress his heritage and triumph over his cause. But, they are only ripening for destruction—preparing for themselves the overflowing of his wrath. He will come in his own good season, out of his place, to punish them for their iniquity, and to make inquest for the blood they have shed unrighteously. At such times it is the duty of his people to retire from the storm, and flee to their hiding-place, their sanctuary, that they may be preserved from ruin. To this line of conduct they are directed, in the words of the text, which form the conclusion of a sublime song of praise to God, commemorative of his mercy and grace towards Zion, that strong city, whose walls and bulwarks are salvation.

What subject, my hearers, can be more suitable for us than this, assembled as we are, "to beseech the ruler of the universe that, for Christ's sake, he would be pleased to avert the calamities with which we are threatened: that he would restore harmony to the contending nations of the world: that he would pour out his spirit on our own churches more generally and abundantly: bless the efforts that are making to christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land."*

* The words used by the General Assembly.

The crisis we have reached is awful. It involves in it every thing that can alarm our fears or excite our prayers. It becomes us steadily to view it; to examine it, in its various aspects, with care; not to shrink from it or drive it from our minds. Thus we shall be able to ascertain our duty, as christians, under present circumstances. Let us then,

1. Investigate the fact stated in the text, and ascertain how far it is applicable to the present times:

II. Illustrate the exhortation given; and enforce it, by way of improvement, on the present solemn occasion.

The field of discussion before us is wide; the subjects to be handled are various. Many of them have been brought into view, again and again, as matters of political speculation. My design is, to consider them in their connexion with religion, and, by the gospel, to examine them. Your patient and candid attention is solicited, to whatever may be offered.

1. The fact stated in the text is first expressed by one word, viz. "the indignation," and then more fully explained by what follows: "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."* In these words, "there is an obvious allusion to a prince, "whose proper place of residence is his palace, from "whence, at certain times, he makes excursions, to

* This appears from the connexion, and the language used, to be more natural, than to make "the indignation" refer to the persecution of God's people by tyrants, and "the Lord's coming out of his place," to his judgment on those tyrants. See Calvin on the text, and Poole in his Annotations.

" inspect the state of his kingdom, to examine into " the conduct of his subjects, and to dispense among " them, rewards and punishments, according to their " deserts. Thus the Lord is said to come forth " from heaven, his holy place, to give glorious de- " monstration of his mercy, in preserving and bles- " sing his people, and rich displays of his righteous- " ness when he proceeds to punish the inhabitants " of the earth for their iniquity."*

The persons here intended are, doubtless, the enemies of the Church ; not so much individually, as in their collective capacity, consisting of private members and rulers of a nation. The iniquity to be punished, was their treachery and perfidy, their barbarity and cruelty, exercised towards his servants, whom they counted as sheep for the slaughter, and whose blood they shed in the most wanton manner. Such enormous transgressions—such outrages upon every principle of equity and humanity, must, sooner or later, meet with a righteous retribution. " Tho' hand join in hand, the wicked shall not be unpunished ;"† for, verily, there is a God who judgeth in the earth. He may, for a while, suspend their punishment ; but, in the end, will cause his vengeance to overwhelm them. They may, as individuals, indeed escape in this life, but in that which is to come they shall assuredly meet their doom. In their collective capacity, however, as public bodies, they will be visited with times of vengeance, in this world ; for, as such, they will not exist in eternity.

The history of mankind abundantly and irrefutably proves the truth of scripture, that no people who

* Macculloch on Isaiah. † Prov. xi. 21.

exalted themselves against God, ever prospered. The cities of the plain he turned into ashes, "condemning them with an overthrow, making them an ensample to those that after should live ungodly."* The Amorites, who inhabited the land of Canaan, when their iniquity was full, were cut off with an awful destruction; so that but few were left to tell the tale of their calamity. Egypt, Assyria and Babylon, in their turn, persecuted his people to gratify their ambition, and blasphemed his name to exalt their idols; and, in their turn, they have perished, as monuments of his indignation. In later times, how fearfully did he punish the Roman empire, and bring to an untimely end, with dreadful marks of his anger, the mad tyrants who oppressed his heritage! "They who insulted over the Divinity," says the eloquent Lactantius, "lie low; they who cast down "the holy temple are fallen with more tremendous "ruin: and the tormentors of just men have poured "out their guilty souls amidst plagues, inflicted by "heaven, and amidst deserved tortures. For God "delayed to punish them, that, by great and marvel-"lous examples, he might teach posterity that he a-"lone is God, and that, with fit vengeance, he exe-"cutes judgments on the proud, the impious and "the persecutors."†

To a retribution more full than any that has yet happened, the text, from the strong expressions used, evidently refers. Such an one will take place when the vials of God's wrath shall be poured out upon mystical Babylon, the mother of harlots, and abomi-

* 2 Pet. ii. 6. † Lactantius de Mortibus Persecutorum.

nation of the earth. As she has been pre-eminent in her idolatries, her cruelties, her blasphemies, and her hatred against the saints of the Most High; so her punishment will be proportionably exemplary. To the time of her visitation then, which will involve in it all who have been connected with her, we must look for the completion of that judgment, which is threatened in this prophecy, on the inhabitants of the earth.* Perhaps, indeed, she is here particularly meant; as "the earth," in the book of Revelation, always means the Roman empire. Many circumstances conspire to render it probable that she has nearly finished her course of impiety, and is ripening fast for her final overthrow.

We are indubitably in that period which is called in Scripture, "the last days," and drawing near to the end thereof. The three great monarchies, the Babylonian, Persian, and Grecian, mentioned by Daniel, have, in succession, disappeared from the theatre of the world, and made way for the Roman, which is the fourth, and still exists, though broken, or divided into various parts, by the irruption and establishment of the northern barbarians within its extensive borders. These parts, or kingdoms, were originally ten, according to the prophecies of scripture and the particular account of historians.†— Without enumerating them, suffice it to say, they possessed that range of territory which now includes Spain, Portugal, France, Switzerland, Germany south of the Danube, Hungary, Italy, Britain, Belgium, and Holland. From amongst these ten king-

* See Note 1. † See Note 2.

doms, the spiritual empire of the church of Rome has arisen, which Daniel predicted under the emblem of the little horn of the fourth beast ;* and which John saw as a two horned beast rising out of the earth.† This grand apostacy, we are informed, is to last for a time, times, and the dividing of time ;‡ which is the same with forty-two prophetic months,‖ or twelve hundred and sixty prophetic days,§ answering, according to common calculation, to so many years. If we date its commencement¶ from the year 606, when Phocas, emperor of Constantinople, constituted Boniface, the bishop of Rome, universal bishop, or supreme head in spiritual matters—Or from the year 756, when Pepin made a grant of the Exarchate of Ravenna, and of a district of country along the Adriatic, called Pentapolis, to the Pope, by which he became a temporal prince, it is evident, that we are not far from the end of the whole period.

This grand apostacy—this spiritual empire of Rome, is pre-eminently infamous for the crimes it has originated—committed—defended—nay, in which it has gloried. The records of a brothel would be chaste, and the annals of robbers guiltless, when compared with the history of this pretended church of Jesus Christ. Her iniquity is displayed in her countless frauds ; her pilgrimages ; her worship of images and of saints; her doctrine of transubstantiation; her prayers for the dead ; her faithlessness to those who differ from her in faith ; her sale of indulgences ; her

* Dan. vii. 8. † Rev. xiii. 11. see Note 3. ‡ Dan. vii. 25.

‖ Rev. xiii. 5. § Rev. xii. 6. ¶ See Note 3.

auricular confessions; her licentious and immoral principles; her absolutions for sin by her priests, and her thousand absurdities and impieties, too numerous to detail. And as for the blood she has shed, time would fail me to rehearse her numerous and relentless persecutions; her barbarous and exterminating crusades against protestants, and the diabolical scenes of the inquisition, established under her auspices, and defended by her power. With her, "the kings of the earth are said to have committed fornication, and the inhabitants of the earth to have been made drunk with the wine of her fornication." She, herself, is described as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."* Her fate, then, will be awful. The strongest language is used, and the most striking figures adopted, to express it. The city of Rome itself, it is probable, will literally be burned with fire from the bowels of the earth, and sink, like a millstone, with all its inhabitants, never to rise.† The spiritual empire of the Pope will be destroyed with circumstances of uncommon violence; for, saith the angel to John, "the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."‡ She will be overtaken with the Lord's indignation, in a time of carelessness, gaiety and security, as ancient Babylon was. Her followers will rejoice and be merry, and send gifts to each other, at the slaying of the witnesses, but in three days and a half, a short

* Rev. xvii. 2, 6. See Note 4.

† Rev. xviii. throughout. See Note 5. ‡ Rev. xvii. 16.

time, the witnesses will rise, and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ. When she saith, I sit a Queen, and am no widow, and shall see no sorrow, then shall her plagues come in one day, death and mourning, and famine.

Though her final destruction shall thus be sudden, or in a very short time, yet preparations for it will be making many years previous. These seem to have begun ; for, if the time of her end cannot be far off, the causes to produce that end must be in existence. The prejudices of ages and generations cannot be eradicated in a moment ; though the spiritual power which originated these may be speedily destroyed. Indeed, when the former are done away, the latter must fall. And are there not indications of uncommon wrath against mystical Babylon, in the present day ? Does it not seem as if the Lord had come out of his place to visit the inhabitants of the earth for their iniquity ? What a frightful scene does our age exhibit ! I might almost say, the world is in arms. History produces no parallel to the events now passing on the theatre of action. Never, since time began, have interests so immense been at stake. Revolution has succeeded revolution. We have heard the crash of one kingdom after another. Wars are carried on in quick succession, with awful slaughter, and consequences of the last importance to Europe. Every vessel which reaches our shores brings some news of fresh disasters in that part of our globe—of a battle fought—of a monarchy terminated, or a nation subdued. Are

not these events the judgments of God to impress upon the world the long forgotten lessons of righteousness? But where is their weight principally felt? On what countries have they been poured forth? Is it not on those which have been connected, and still are, with the Roman hierarchy? Is it not within the bounds of the territory of the fourth empire which Daniel saw? Cast your eye on the map of Europe, and you will find an answer. The indignation of the Lord began in France—it has marched, in awful majesty, over Germany—it has fallen with tremendous force on Northern Italy—it has overwhelmed Switzerland and Holland; and now, like a tempest, it is beating on Spain and Portugal. The seat of the wars, which have sprung from the French revolution, have been chiefly in Germany and Italy; and what places have been more devoted to the grand apostacy than these and France, if we except Spain and Portugal?

In France, what blood has been spilt, what massacres and cruelties perpetrated, for the interests of superstition! Nor has Germany or Italy been behind hand: and as for Spain, I need only remark, that there the merciless inquisition has reigned dominant for years. In all these nations the followers of Jesus have been persecuted; his heritage has been oppressed. And of the monarchs who engaged in this work, the family of Capet, especially that branch of it which is called the house of Bourbon, and the house of Austria, have been foremost. Tyrants they have been to the people of the most high, and scourges to the church of Jesus Christ. Now,

in their turn, they are made to eat the fruit of their doings, and taste some portion of that misery which they have brought, at different times, on the protestants. Now God is requiring at their hands the blood they have iniquitiously shed. One of these families is driven from both its thrones, and the other curtailed in its dominions, degraded in its character, and robbed of its title to the German empire. The retribution of God towards them is just; for they have been "bloody families"—bitter enemies of the truth as it is in Jesus.*

Let none imagine that I justify the conduct of the revolutionary leaders of France, who beheaded their king, and drove his connexions from the country; or of the scourge of God, who has crippled, by fraud and violence, the power of the house of Austria.—Like Sennacherib, they have been the rods of Jehovah's anger:† but no thanks to them; they meant not so. Because they are the instruments of God's vengeance, we are not to defend them in their iniquity. As well might a Jew, in the days of Hezekiah, have said of Sennacherib, that it was in vain to oppose him, for he was raised up to punish the nations, as any one in the present day may say so of the furious, the insolent, the unprincipled oppressor of Europe. Nay more; if it be correct to put no hindrances in his way, but on the contrary to favor his plans, because we think he is marching in a course prescribed by God, the witnesses to the truth, who opposed the grand apostacy, which they knew would last for 1260 years, were guilty of a crime. But no;

* Note 6. † Isaiah x. 5.

they were right; and so are they right, who now stand in the breach to defend their privileges, and their very existence against destruction. We know not the secret will of God, but must be guided by his revealed word. To say that this bids us to countenance fraud, robbery and murder, is blasphemy; it is an outrage on the God of heaven. The iniquity of the offending nation does not justify the iniquity of the punishing instrument. Because England, or Spain, or other nations, may have transgressed the laws of righteousness, Napoleon is not innocent when he transgresses them. Jehu, specially commissioned to destroy the family of Ahab, offended God, by the ambition and resentment which influenced his conduct. Who then can defend his conduct, who, without a warrant, with no commission but his success, sports with the rights of independent sovereignties; exacts tribute from nations not his own; and says to this king, go, and he goeth; and to that, come, and he cometh. It were madness to attempt it on religious or moral grounds.

But this modern Attila—this scourge of God, is permitted also to afflict the protestant countries of Switzerland, Holland, Prussia, and the protestant principalities of Germany.—Whence is this? Have not these countries come out from the midst of mystical Babylon, by their reformation? Yes, they have in part, but not entirely. Nominally, Holland, as a nation, was on the side of truth; and her sons long displayed its purity, in theory and practice. But for years, the way has been preparing for her present state. Infidelity, error, and lukewarmness had crept into her borders, infected her great men, and poison-

ed the very springs of her religious existence. Pious and intelligent divines of her own have predicted, from the signs of the times near a century back, the very calamities which have befallen her, and still greater yet to come.* In the protestant cantons of Switzerland, the same causes prevailed, calculated to produce the same effect ; as also in protestant Germany. It is a fact but little known, that the society of Jesuits, though nominally suppressed, have still continued in being, and have been the great instruments of corrupting the protestant inhabitants of the latter places. It is astonishing to read the success they have met with by their secret machinations.† But more of this will be mentioned hereafter. Enough has been said to justify God's present dealings towards them. I will only farther remark, that in the indignation which God pours out upon the advocates of the grand apostacy, all must suffer, in a greater or less degree, who are connected with them. As individuals are involved in the fate of a nation, though clear of the guilt for which that nation is visited, so nations also, are involved in the fate of extensive empires, more or less, though no way accessary to the iniquity of those empires. The principles of the man of sin are so incorporated with the political institutions, the habits, the relations of the European world, that when he is punished, protestant nations cannot wholly escape. They, however, share in the general visitation, according to their righteousness or wickedness.

* Note 7. † Note 8.

These remarks partly account for the fall of Prussia. As a kingdom, she has never been subject to the court of Rome; but as a kingdom she was founded upon the most abominable fraud and injustice. To her fairest provinces she had no right, but what the sword and political chicanery gave her. These have been taken from her; and she is left much as she was, when a dukedom established by the Teutonic knights. In the hey-day of her glory, under her greatest monarch, his court was the seat of infidelity and the resort of impious scoffers. Here they were countenanced and supported; for the monarch himself was a prince of scoffers,* and employed every insidious art to undermine or extinguish all religion in his kingdom. Here, perhaps, the foundation was laid for that moral tempest, which in France, overturned at once the altar and the throne, and has terminated in the establishment of a new dynasty, and the formation of a new empire, more formidable than any since that of Rome in its glory, whose head now rules Europe with a rod of iron. But one power opposes him, and that is Britain. He harasses her, vexes her, and disturbs her peace with other nations; but he cannot, as yet, subdue her. Her government is indeed stained with crimes; but I would say to those subjects of other governments who are continually clamoring against these crimes, as Christ said to the persons who brought the adultress to him; let that government which is innocent cast the first stone. If hers be bad—theirs are not better: Let others be condemned, as well as hers. She has to answer for much blood

* Note 9.

of protestants, unrighteously spilt, under the Stuart family; but we hope the expulsion of that deluded family, and the establishment of a toleration since the revolution, have wiped away her guilt.

At present the nation exhibits a noble spectacle of christian magnanimity, and of the most diffusive benevolence.* I speak not now of her many charitable institutions, or of her incorporated societies for propagating the gospel, which have long existed; but her exertions of late years:—exertions made amidst her wars and under the heavy expences of supporting them—for extending the blessed Redeemer's kingdom, and for ameliorating the distresses of suffering humanity: to these I refer. From her different missionary associations, messengers of the Cross have gone forth to Heathen lands; so that at this time the offers of pardon are made to the stupid Hottentot, the credulous Hindu, and the wandering Tartar!—Yes, at this time, from the Cape of Good Hope, to where the Ganges rolls its waves, the prayers of those who were ready to perish, but for her aid, are ascending to the throne of mercy, supplicating blessings on all her borders. To her charities the poor Germans can certify, whose lands had been ravaged, whose substance had been taken away, and whose very food was exhausted by the legions of Bonaparte. For their assistance immense sums have been raised, from time to time, and distributed according to the best information. But the most magnificent display of her zeal for the cause of God, we behold in the Bible Society, composed of members from among her nobles, her prelates, her clergy, her

* Note 10.

citizens. By their means the word of life, the scriptures of the old and new testament, are circulating in different languages, throughout the different parts of the old world. Incalculable are the benefits which must ultimately flow to mankind from this admirable institution; this institution, pre-eminent in the felicity of its design, and the grandeur of its measures! Whilst it unites christians of all denominations, in the former, by the latter it aims, not at the temporal good of a few individuals, but at the eternal salvation of millions of the human race. Exertions of this kind will immortalize the memory of Britain, whilst it affords the strongest ground of confidence in her present safety. She has in the midst of her, thousands and ten thousands who fear God and keep his commandments. Hence, though the Almighty Governor of the world suffers her to be molested and tried, to be sifted and shaken, we have reason to believe she will not yet fall. It is not her fleets and her armies that will save her—not the wisdom of her counsellors and rulers, but the prayers of her pious sons. How long this godly race will last, we know not; but whilst they do, her enemy cannot conquer her.

What a contrast is there between these two nations, in a moral and religious view! The one protestant, the other catholic; the one spreading the gospel, the other extending the ravages of war; the one publicly recognizing the providence of God in all her successes, the other ascribing hers to the fortune of her emperor; France renewing the abominable and nefarious slave-trade, Britain abolishing it for ever. I plead not for the crimes of the

one, nor do I wish to exaggerate those of the other. I examine them both, not by the light of political science, but by the principles of the gospel. The conclusion is clear and indubitable ; that the crimes of the French government, to say the least of them, are not inferior to those of the British. In virtue, in integrity, in godliness, the British nation far, far surpasses her enemy. So long as she cherishes these virtues, she is invincible. In the present contest between them, as a minister of the Lord Jesus, as a professor of the truths advocated by the reformers against the catholic religion, I do not hesitate to say, I wish her success. I consider her as the only remaining national witness for the truth in Europe—as the last bulwark of the protestant interest there. When she falls, that falls with her.

Unhappily we are involved in difficulties with her, and her foe. Her conduct towards us has been ungenerous and unjustifiable ; I mean not to defend it, for it cannot be defended. But this should not blind us as to the nature of her warfare with the French monarch. It is not merely a warfare for national aggrandizement, on her part ; but the interests of pure religion and civilization are involved in the issue. Surely then, her success must, to every one who views the contest apart from political prejudices, be a desirable object.

Whatever may be the event, it is to be hoped that we shall not share in the calamities, which await the ten kingdoms included in mystical Babylon ; for we have never, as a nation, been subject to her spiritual dominion. But the fate of Prussia ought to excite our most serious reflections. We have national sins

in abundance to draw down the indignation of God upon us. He is indeed visiting us with his judgments. We participate, in our degree, in the displays of his wrath. We feel the pressure of his hand, and the strokes of his rod, throughout our borders. The tempest of war, which has swept Europe, has reached our coast; and though stayed for a moment, by the will of the Almighty, it hovers over us, threatening to burst on us in all its force. Already we have a foretaste of its horrors; and if such be its beginnings, what must be its end? He who cannot discern in our present state, marks of Jehovah's indignation, must be blind indeed. The improvement we ought to make of this state will be noticed when I come to speak of the crying sins of our land.

In the mean time I pass on to examine the question, what will be the probable issue of the present commotions in the world?

Many augur favorably from the stand which the Spanish patriots are making, hoping that, through their means, liberty will once more be restored to the sovereignties of Europe. I most fervently wish them success; but fear the issue. Let it be remembered, that Spain has been one of the nations most devoted and infatuated in its attachment to the man of sin; and even now, she glories in his impious principles; confidently appealing for success to a sinful worm of the earth, whom they worship as a goddess; I mean the virgin Mary. It is here that the inquisition has reigned with unlimited power, since the year 1484, and the most degrading, anti-christian superstitions have been